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festly these contentions are all closely interwoven, and they may be even regarded as all summed up in the last—as asserting the interrelatedness of all. . . . It is these four propositions which form the subjects of the main divisions of our entire inquiry (pp. 3, 4).

With scientific dialectic and patience, but with a living regard for practical issues, this fourfold theme is shown to yield directive principles for life, which must have immense significance. President King's book forms a valuable addition to the literature of our age which is studying the problems of education, of religion, and of ethics from the standpoint of the nature of the mind itself. As a contribution to the science of ethics its value is twofold. First it makes clear certain practical corollaries and conclusions for the direction of conduct. But second, and chiefly, it emphasizes a *method* in ethical study—the method which reasons from the nature of mind to the practical principles that ought to govern life. This is surely a rational method, and it ought to justify the hope of approaching the goal suggested by the title of the volume, *Rational Living*.

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A STUDY OF HERRMANN

A careful study of the perhaps most influential theologian of Germany today¹ has been prepared for the purpose of acquainting French students of theology with the issues which center in Herrmann's work. The first part of the book is devoted to a careful objective presentation of the historical development of Herrmann's literary activity, including a brief résumé of the discussions and controversies occasioned by his writings. The second part discusses critically topic by topic the main aspects of Herrmann's theology, giving both the estimates of the prominent critics of Herrmann and the author's own conclusions in regard to him. Among the many suggestive interpretations we can name only a few. Goguel shows that Herrmann was largely responsible for giving to the somewhat crude dualism of Ritschl a well-reasoned basis, and he gives an admirably clear and compact survey of the warfare which has been waged in Germany concerning this dualistic theory of knowledge. He also sets forth with penetrating insight the difficult question as to Herrmann's conception of faith and its relation to conclusions based upon scientific demonstration. In this particular field he thinks that Herrmann

¹ *Wilhelm Herrmann et le problème religieux actuel*. Par Maurice Goguel. Paris: Fischbacher, 1905. 267 pages.

has been over-influenced by a materialistic conception of natural science. Herrmann will not admit that natural science can in any way disclose spiritual reality. He accordingly proclaims his conception of faith as the sole avenue of escape from scientific agnosticism. One advantage of Herrmann's religious opposition to natural science, however, is seen in the refusal to entertain the thought of any of the humiliating "harmonizations" between religion and science which have done so much to bring discredit upon theologians in the opinion of men of scientific spirit. Herrmann is criticised by Goguel for not setting forth a theory of religious knowledge. While repeatedly asserting that the laws which govern the conclusions of faith are different from the laws which govern scientific conclusion, he nevertheless fails to show how such faith-conclusions are results of an orderly process of knowledge rather than arbitrary assertions of the individual person. Again, Herrmann does not allow sufficiently for the pedagogic value of historic doctrine. As a matter of fact, a person usually becomes a Christian by first accepting, on the authority of trusted parents or teachers, a certain body of doctrine as the basis of action. Religious development consists in a progressive criticism of this naively accepted doctrine, rather than in a repudiation of it for the purpose of learning purely and simply from the personal life of Jesus. Perhaps the most valuable portion of the book consists in Goguel's admirable review of the famous controversy as to whether the "biblical Christ" or the "Christ of history" is to be the basis of religious faith. In answering this question, Herrmann has attempted to employ the method of approach which would be approved by inductive science; i.e., to discard all conceptions of the supernatural Christ or of the ideal Christ, and to begin by coming into contact with what historically can be ascertained concerning Jesus of Nazareth. But our religious convictions concerning Christ are not found by using historic data as natural science does—viz., to draw certain inferences from them—but rather by the personal contact with the overmastering spiritual power of the inner life portrayed in the gospel picture of Jesus. Herrmann holds that, no matter what one's historical conclusions may be, the transforming effect of Jesus religiously upon men will be always the same. Goguel, however, thinks that one's conclusions based upon historical criticism have much to do with the spiritual effect wrought upon one by the personality of Christ.

The work as a whole is marked by a careful and accurate investigation, combined with a sympathetic appreciation and criticism.

GERALD BIRNEY SMITH

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